

The Bombay Guardian.

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WEEKLY REVIEW.

—LANGE, the German commentator, calculates that in the year A. D. 100 the number of Christians was half a million. Dr. Grundemann computes the number of converts made by modern missions up to the end of 1873, at a million and a half. They are thus assigned:

	Converts.
German (including Swiss) missions have	127,414
British	1,116,227
American	183,571
Dutch	87,226
French	14,000
Northern (i. e., Scandinavian)	8,836
Total	1,537,274

The numbers mentioned under the head of British, include, no doubt, the converts made in the W. India islands. In comprising the results of modern missions with those of apostolic times, we are not to lose sight of the fact that the Christian community which sent forth its evangelists in the first century, were but a handful compared with the populous and powerful nations of modern Christendom. As regards numbers, wealth, national power, appliances of skill, the comparison is immensely in favour of modern times; in spiritual respects the comparison favours the early band of missionaries, we suppose. Dr. Murray Mitchell, writing on this subject in the *Christian*, says:

"The great difficulty in the conversion of the nations—as the admirable Marshman used to say—is not with the hearts of the heathen, but with the heart of the Church. She has never yet accepted intelligently, lovingly, rejoicingly, the great commission to evangelize the nations. The great marvel is that God should so graciously acknowledge the feeble efforts we are beginning to put forth."

—We have much pleasure in mentioning the return of the Rev. J. Small, Free Church Mission, to Bombay, after an absence of 18 months in Scotland. He returns in improved health, though somewhat earlier than he anticipated, in consequence of the death of Dr. Wilson.

—We understand that the Rev. M. Bourquin, formerly connected with the German Ev. Mission in S. India, has become a missionary of the Established Church of Scotland in Bombay. We hope that he may be much used of the Lord, not only among his own countrymen, but among the native population, among whom he is preparing to labour.

—THE Rev. W. H. Atkinson of the Am. Marathi Mission has left for America with his family. The long-continued ill health of Mrs. A. has necessitated this step. We trust that the visit to America may be blest to his speedy restoration. In the same steamer, the following missionaries were also passengers: Rev. and Mrs. J. D. Brown, Rev. and Mrs. F. B. Cherrington, Rev. Dr. J. S. Johnson, Miss C. Swain, M.D., of the Meth. Episc. Mission in N. India, and the Rev. Mr. Brodhead of the Am. Presb. Mission, Allahabad.

—A PRETTY full account of the recent Sunday-school convention at Allahabad, appears in the *Lucknow Witness*. The following papers were read at the convention: Adaptability of the Bible as the Sunday-school text-book, by Rev. J. Kennedy; On Sunday-school Literature by Dr. Murdoch; On Securing the Daily School attendance on Sunday, Rev. C. B. Newton; Sunday-school Work among the Girls and Women of India, Mrs. Etherington; Sunday-school Festivals, by Robert Carr, Esq.; Enthusiasm the *sine qua non*

of success in the Sunday-school, Rev. W. J. P. Morrison. A resolution protesting against the child-marriage custom was adopted. The formation of a Sunday-school Union for India has been already mentioned by us. The following officers of this Union were elected:

"Rev. J. H. Morrison, D. D., of Amballa, president; Rev. B. H. Badley of Gonda, secretary; J. Murdoch, LL.D., of Madras, Rev. R. Clark of Amritsar, Col. B. E. Bacon of Calcutta, H. Conder, Esq., of Bombay, Rev. J. H. Anderson, of Allahabad, Rev. C. W. Judd of Nynsee Tal, and Rev. J. Kennedy of Ranees Khet, as members of the Executive Committee.

The Rev. B. H. Badley is to edit the *Indian Sunday-school Journal for India*, the first number of which is now in the press. Its subscription price is to be Rs. 2½ per annum, including postage. According to the statistics published (not complete) there are 617 Sunday schools in India, with 1,781 teachers and 32,131 scholars; average attendance, 22,064. The thanks of the Christian public are due to those who have taken so much trouble in connection with this convention.

—THE *Times* of Dec. 22nd published the following telegram dated Philadelphia, Dec. 20:

"Messrs. Moody and Sankey began the fifth week of their services here yesterday, and prayer was offered by Bishop Simpson. President Grant, the members of the Cabinet, the Judges of the Supreme Court, the Governors of Pennsylvania and the other states, several distinguished senators and members of the House of Representatives, as well as many prominent citizens, including the historian Mr. Bancroft, were present. Many eminent divines have attended from day to day, including Drs. Hodge, M'Cosh, and M'Closkey of Princeton. The hall in which the services have been held, is the largest on the American continent, seating over 10,000 persons; but its capabilities have often been taxed to the utmost. The interest displayed was unprecedented, and the inquiry-rooms have been crowded."

We take the following from *Word and Work*:

"In New York city, vigorous, concerted, and earnest measures are being taken to prepare the field for the work of Messrs. Moody and Sankey next year. A noon union prayer meeting, lasting one hour, is held in the Church of the Holy Trinity (Dr. Tyng, Jr.). The average attendance, with certainly no curiosity to attract, is from 800 to 1,000. A list of volunteers to co-operate with Mr. Moody in special personal work is being prepared. The names are taken and submitted for consideration to a committee of pastors, and those accepted are to be gathered for special training for their work. There are prayer meetings in other parts of the city—we believe separate ones in the Methodist churches. There is preaching by pastors of the various churches every night in Dr. Tyng's church. In short, while people are waiting and praying for a revival, it has begun. Why may it not begin in every city, town, and village?"

The *Sunday School Times* has the following regarding the movement:—

"The record of these meetings is given day by day in the daily papers. The words of the preacher are repeated by the press of this city and throughout the country, so that hundreds of thousands have the Gospel preached to them morning and evening from one week's end to another, through this agency alone. Editorial comments in the secular papers on this theme are frequent and pointed. Indeed, both Christians and the unconverted have been wisely counselled and cautioned by many a secular paper 'leader' within the past few weeks. This is in addition to all that the religious papers have to say on the same important subject; and it can hardly be doubted that the tone of the religious press, as a whole, has been elevated and bettered through the influences of which these meetings are an outgrowth. It can safely be asserted that never before was so much prominence given by the secular press of the United States to religious matters and to the direct presentation of Christian truth. The revival of 1858 bore no comparison with the present revival in this particular."

Mr. Hammond, who has been labouring in Pennsylvania, writes as follows:—

"You will be glad to hear of the progress of the Lord's work in America. Since I last wrote you I have been holding meetings in Pennsylvania, and the Lord has been pleased to own and bless them. Last week I was in Chester, where the Pennsylvania Military Academy is located. It was my privilege to see a majority of the students (who number 115) coming to Christ. 'Last winter in California, Oregon, Washington Territory and Alaska, I saw, it is safe to say, many thousands led to Christ. Did I write you that as the result of God's blessing on the union meetings which He permitted me to hold in St. Louis, upwards of 7,000, in a few months after, joined the various churches? Surely we may have great reason to thank the Lord for deigning to bless humble human agencies in seeking to win souls to Christ.

—On one occasion when Saul had taken the field against David, and was camping in the open, he lay a sleep at night with his most trusted warriors around him. David was in the neighbourhood and was suffering from thirst; having casually expressed his desire for a drink of water, three of his devoted captains went together to the place where Saul and his officers were sleeping, and succeeded in bringing away, without being discovered, the cruse of water that was beside Saul's pillow. When David knew that they had obtained it at the peril of their lives, he, with his usual magnanimity, refused to drink of it. He would not have it said that he encouraged his men to risk their lives to save him a few hours' thirst. This incident comes into our mind when we read that the Maharajah Scindiah honoured H. R. H. the Prince of Wales by giving him a silver bath to bathe in and a golden bed to lie on. Men are perishing to-day in some part of the world—perhaps in Scindiah's dominions—for want of necessities that a little of this silver and gold would have procured. In order to sleep with any comfort on a bed made of gold, it becomes necessary to cover it, and then it is only by faith the recumbent party can estimate his privilege, and to do it he must lie awake.

—A HINDOO, in the columns of a contemporary, calls attention to the evils consequent on infant marriages. He mentions the case of three girls left widows and condemned to a life of suffering, degradation and temptation; the husband of one of them found a drunkard's grave; the husband of another was addicted to opium; the third died through the infirmities of age. Yet there are men, who claim to be respectable members of society, and who even profess to love their children, who do not hesitate to give their little daughters to men three or four or five times their age, and who join in regarding these daughters as under a curse when they come back to them as widows. It is one of the saddest things to see how persistently native society sets itself against anything like reform in these odious usages. Better the life-long misery of an only child, better even a life of prostitution, than the recognition of the fact that there can be no proper marriage except between those whom God has made marriageable; anything in preference to the violation of custom. God is dethroned that a few silly caste-men may be invested with His authority.

—We have been requested to mention the fact that a high-school for girls has been opened in Poona (15 East Street) under the superintendence and management of Mrs. Sorabji and her two daughters. The usual branches of a liberal education are to be taught. The friend who brin

this to our notice says this is to be a Protestant school, though there is nothing in the prospectus about religious studies. We do not think there is any excuse for Protestant (?) parents, who send their children to convents, and now that good schools are multiplying in Bombay and Poona, we do not think there is in those places the shadow of an excuse for it. The Saviour's instruction to seek first the kingdom of God and his righteousness is lost sight of. We are happy to mention in this connection that the Methodists of Poona are proposing to establish shortly a first-rate school for children of both sexes. The Rev. Samuel Smith, highly spoken of for competency, has been designated for the work and is expected from America in the course of a few months.

—DR. RUSSELL writes to the *Pioneer*, explaining that he never used the words imputing to his respectable friends, the Parsees of Baroda, the greeting of the Prince of Wales with *barbaric* music. We fear that this explanation is made at the expense of Dr. Russell's taste. We heartily wish that the sounds that sometimes disturb our slumbers were carried, instead, to his appreciative ears.

—IN his recent message to Congress, President Grant mentions several matters of vital importance, which he thinks should be acted on in the present session; and he thus summarizes them:

"First, that the states shall be required to afford the opportunity of a good common school education to every child within their limits. Second, no sectarian tenets shall ever be taught in any school supported in whole or part by the state or nation, or by the proceeds of a tax levied upon any community. Make education compulsory so far as to deprive all persons who cannot read and write from becoming voters after the year 1890, disfranchising none, however, on the ground of illiteracy who may be voters at the time this amendment takes effect. Third, declare church and state forever separate and distinct, but each free within their proper spheres, and that all church property shall bear its own proportion of taxation. Fourth, drive out licensed immorality, such as polygamy and the importation of women for illegitimate purposes. Fifth, enact such laws as will ensure a speedy return to a sound currency, such as will command the respect of the world."

—THE system of grants-in-aid extended to denominational institutions, has been made the means of giving a wonderful impulse to Romanism in England, the United States, and India. Is this because the Romanists have a keener perception of the advantages of education than others? That the contrary of this is a fact, is evident from the merest glance at Roman Catholic countries, France, Spain, Mexico, and all other countries where Romanism has been allowed to follow its sweet will. It is only since priestly supremacy has been overthrown, that the very idea of popular education has been allowed to spring up. In England, United States, and India, the Roman Catholic educational institutes are in the hands of priests, monks, nuns, and laymen controlled by priestly influence, and from first to last, the aim is to help forward the cause of Roman Catholicism. The parties chiefly concerned are bound by their vows to seek from first to last the interest of Mother Church. In Protestant communities there is a readiness to sustain all appropriate burdens; there is energy, self-denial, self-reliance, and a reluctance to be leaning on the state. Thus it comes to pass that in America and in some other countries, the Romanists have succeeded in getting large appropriations in aid of their institutions. We incline to think that we could do better without this system of grants-in-aid. It is made to help forward a good many things beside secular instruction, some good, others not so good. In America, at all events, a change is needed. Politicians have played into the hands of the Romish priests (by large appropriations to "charitable" institutions) with a view to securing the Irish vote.

—PROPHETRY tells of a time when for brass gold will be brought, and for silver iron. It appears that the supply of silver is increasing so enormously, that a rupee begins to be worth little more than three quarters of itself. The rupee is quoted at Rs. 8½d. Twenty-five years ago, the average production of silver annually was £8,000,000: it is

now £14,000,000. Says the *Times of India*:

"If the home charges were to be permanently reduced, and a gold substituted for the present silver standard, a loan in London and a temporary cessation of the drawings on account of those charges, would be a very wise and legitimate way of procuring for the mercantile class, and remitters in general, a surcease from dangerous loss by exchange."

—SOME time must elapse, it is said, before the reduction of overland letter postage via Brindisi to 4d. the half-ounce, agreed upon at the Berne Conference, is carried out.

WE perceive, with much regret, a notice of the very sudden death of Colonel Roberts, of the Madras Cavalry, at Sangor. He died on parade from heart-disease while his regiment was being inspected by Brigadier-general Hume. Happily, Colonel Roberts belonged to those whom the apostle calls 'children of the day,' and the sudden summons did not find him unprepared. How many, alas! are utterly unprepared, and death on parade would only introduce them to the presence of a Leader and Commander whose orders they have habitually neglected. Shall not some one or more of these give heed to the warning that comes to them in this event? What earnest attention do men who are going on parade give to every minute thing that may be the subject of inspection! But we are to pass in review before the Lord of all, whose eye is as a flame of fire. "Be ye also ready!"

—SMALL-POX is prevailing in Bombay. There were 75 deaths last week. We heard of one house where Mussalman families were living downstairs and Christian families upstairs, in which six deaths by small-pox occurred all among the Mussalmans, and all unvaccinated. We think that vaccination should be compulsory in this country. 'No interference with the liberty of the individual,' may be well enough when nobody but the individual himself is concerned. The Government does not grant men the privilege of committing suicide; men are frequently brought before a magistrate on the charge of having attempted it; why Mahomedans and others should be allowed to deprive their families of the protection afforded by vaccination, we cannot see.

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INFANT BAPTISM.

IN our issue of the 15th ult. appeared a letter from the Rev. J. Urquhart, commenting on some remarks that we had made on the subject of Infant Baptism, and asking one or two questions. Our readers are well aware that we are very reluctant to engage in controversy, especially with regard to points that do not directly bear upon the conversion of sinners and the up-building of God's people. We believe that the adversary of the truth, when he does not succeed in cheating men out of the truth that pertains to salvation, delights in persuading them to give the best of their strength and time to the advocacy of some minor point. Many a man whose earnestness would have powerfully told in the advancement of Christ's kingdom, has in this way been kept battling about some point of comparatively little importance. We see that God pours out his Spirit upon Paedo-Baptist and Baptist churches, converting sinners, converting the children of believers, giving to believers victory over sin, the assurance of acceptance, power to witness for them, and triumph in a dying hour. This certainly would not be the case if either infant baptism or the denial of infant baptism were (as some say) a positive and wilful act of disobedience; for this, persisted in, would be a grieving of the Spirit, and a forfeiture of his guidance. We believe that the thing nearest the Master's heart is the unification of his people; "that they all may be one;" and we are so far from thinking that a difference of sentiment upon some points of doctrine necessarily precludes such union, that we believe their oneness in Christ will only shine the more brightly, because they do not allow these

differences to separate them. For many years we did not see the Scriptural authority for Infant Baptism; of late years we see it clearly; we are not aware that our love to Christians of different denominations has been in the least degree affected by this change.

As our correspondent is not quite sure with regard to our position in the matter of Infant Baptism, we here state it, as succinctly and distinctly as we can.

From the beginning of the world God has had one scheme of redemption, one method of saving men. The apostle Paul is constantly insisting that justification by faith is a doctrine of the Old Testament. In the Epistle to the Galatians, he elaborates the proof of this one method of salvation:—"They which are of faith, the same are the children of Abraham." "God preached before the Gospel unto Abraham." "That the blessing of Abraham might come on the Gentiles through Christ." "The covenant that was confirmed before of God in Christ (2,000 years before Christ appeared among men), the law which was 430 years after, cannot disannul." Here we see that the Abrahamic covenant was a covenant in Christ, and includes all believers. The law is represented as coming in mediatorially or intermediately, until the advent of Christ. All this is shown in Gal. iii, and the chapter closes by saying, "There is neither Jew nor Greek; ye are all one in Christ. And if Christ's, then are ye Abraham's seed, and heirs according to the promise." In ch. iv. he draws an analogy between Abraham's two sons (the one by a bondmaid, the other by a freewoman) and the two covenants, "one from Mount Sinai, gendering to bondage," the other, "Jerusalem from above, which is free and THE MOTHER OF US ALL." Here, then, we find ourselves of this dispensation, all comprehended in the covenant made with Abraham, on the ground of his faith.

In the Epistle to the Romans, Paul in like manner argues that salvation is by faith, not works; cites Abraham, whose faith was reckoned to him for righteousness; and adds: "He received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe." See Roman iv.

We now look back to Genesis xvii., where we find an account of this covenant (in which all believers are comprehended) made with Abraham, and of the sign of circumcision, a seal of the righteousness of the faith of Abraham, which sign was also to be placed upon every male child. Let it be borne in mind that the New Testament unequivocally comprehends all believers of the present dispensation in this covenant. Now let us suppose that on the introduction of the New Testament, circumcision had been retained as the sign of the covenant, and baptism not been given. No one would then have questioned the propriety of extending the rite to the children of believers. There would have been no need of any express command in the New Testament to show us the necessity of so extending it.

We ask our readers to call to mind what we said in our issue of January 8th, concerning this ordinance. We remarked that the rite of circumcision was to be looked at as it existed in the conception and purpose of God, and not as man's disobedience and unbelief made it; that we were to judge of it, not by the condition into which man's unfaithfulness brought the seed of Abraham, but by what that condition would have been if the posterity of Abraham had maintained the solemn compact unbroken. We remarked that in the case of adults circumcised on profession of faith in Jehovah, the act implied a consecration of the body to his service; in the case of infants, it was a recognition of the fact that the child belonged from its birth to God, and was to be trained for his service, and that divine aid to make this successful was to be expected. And we quoted a number of most significant and emphatic passages from the Old Testament, to show that circumcision has relation to the state of the heart, and has its full significance in entire consecra-

tion. Suffice it here to quote one of these: "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart." Deut. x. 6. See also x. 16; Jer. iv. 4; vi. 10; vi. 26; Ex. vi. 12; Lev. xxvi. 41; Acts vii. 51; Rom. ii. 25.

When the new dispensation was introduced, baptism was substituted for circumcision. The grand features of the Abrahamic covenant were now brought fully out, and the Gospel was to be preached to all, and a command was given to baptize believers. It had been the custom to circumcise even the children of proselytes to the Jewish faith. If the children of believers were not to be baptised, a divine declaration to this effect would have been needed; for it would certainly have been inferred by persons acquainted with the spiritual nature of the Abrahamic covenant, that the children of believers belonged to God and were to be baptized in token of the same. The absence of any command to baptise infants in the New Testament, makes not in the least against the doctrine; believers would naturally extend to them the new rite, unless there had been a prohibitory ordinance.

Circumcision having been relinquished at the expiry of the Mosaic dispensation, it naturally became connected with that, in a sense, and could be spoken of by the apostles as pertaining specially to that dispensation. Thus Paul tells the *Galatians* that if, after having been baptized, they received circumcision, they would be obliged to keep the whole Mosaic law. But this does not in the least affect the evidence that we have adduced that circumcision and baptism are two successive ordinances under one covenant of faith. The Scripture testimony is express and unimpeachable. One reason, perhaps, why so many excellent Christians do not see this, is because they look at circumcision as essentially Mosaic. But apart from its connection with the Mosaic ritual, it belongs to the Abrahamic covenant, and was a sign and seal of the faith whereby Abraham was accepted of God and became the father of all believers.

CHRISTIAN FELLOWSHIP.

THERE is a difference of opinion among Christians as to the advisability of speaking to one another on the subject of God's work in their hearts. Some believe the custom to be both scriptural and highly useful; others think it to be unwarranted and to savour of vain-glory and spiritual pride. Now, there can be nothing more offensive to the Lord than spiritual pride and vain-glory, and we cannot suppose that the Spirit of God will long abide with churches that retain and even make prominent the habit of holding these experience meetings, if such is their tendency. And here at the outset a difficulty presents itself; there is abundant evidence that the Spirit of God is with churches having this custom. However, putting this aside, we propose to look at the matter impartially. The question does not involve a comparison of one church with another; for we believe that all true churches of Christ are desirous of knowing what is most according to the mind of the Master; the question is,—what do we learn from the Scriptures with regard to this matter?

We find that David had no reluctance to narrate his religious experiences; or if he had any such reluctance, he did not allow it to prevail with him, for the Psalms abound with notices of his religious experience. He appears to us in a great variety of spiritual moods—sometimes desponding, sometimes jubilant; sometimes poignantly convicted of sin, sometimes exulting in the forgiveness of sin; sometimes disclosing to us the canker of envy, and then going on to tell how he obtained deliverance from the abominable thing—in fact, it would take us long to review the many personal experiences that are embodied in the Psalms. We suppose it is on this very account that they are such a precious portion of Scripture to the generality of Christians. And the Psalmist takes good care to let us see how much importance he attaches to the relation of Christian experience as a means of encouraging or admonishing others.

That Christians value the faithful narration of

the soul's experiences, is evident from the fact that *Pilgrim's Progress*, which is replete with pictures of the divine life in its many stages and phases, is next to the Bible in point of popularity.

In Malachi is this passage, apparently relating to our own dispensation:

"Then they that feared the Lord spake often one to another, and the Lord hearkened, and he heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name."

The idea is that God will remember in the day of trial those who fear Him and think upon his name and who speak to one another of that which is uppermost in their hearts.

The Epistles abound in precepts and exhortations which presuppose that the Christians addressed are acquainted with one another's spiritual state; for on any other supposition, these precepts could not be obeyed and would have no significance. Let us look at some of these:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin."

"Let us consider one another, to provoke unto love and good works: not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another."

"Wherefore, lift up the hands that hang down and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed, looking diligently lest any man fail of the grace of God."

These are all from one epistle (Hebrew iii, x, xii), and are all addressed to the church-members generally, and they point out as clearly as words can do it, the necessity of such acquaintance with one another's spiritual state as would enable them to exhort, warn, and otherwise help one another in the way indicated. They were to make straight paths for their feet, so that they who were imperfectly fitted to run the heavenly race, might be saved from stumbling and from going astray, and helped to make progress. Christians are to know one another as Christians; to know the grace of God in one another; to know each other's spiritual state, as far as possible, for otherwise it would have been impossible to take the mutual supervision here pointed out:—

"Wherefore, comfort yourselves together, and edify one another, even as also ye do. Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all. See that none render evil for evil unto any."

This supposes that the Thessalonian Christians were acquainted with one another as Christians; knew something about the life of God in each other; knew who was unruly, who was weak, who was feeble-minded, who was likely to render evil for evil.

These extracts will suffice to show every impartial person, that Christians are bound to know each other's spiritual state and to seek one another's spiritual advancement. We know, and almost everybody will admit, that Christians in these days are slow to engage in conversation that bears upon the subject of personal experience. The practice must, therefore, be cultivated; and we know of no better way than the establishment of fellowship meetings, where all come together with this one end in view.

In certain exceptional cases a man may obtain an insight into some brother's spiritual state, without such agency, but as a rule Christians are too apt to remain unacquainted with the details of one another's warfare, and can do little in the way of carrying out the precepts we have been glancing at. They that fear the Lord and think upon his name, need to come together and speak to one another about these matters.

We have heard of instances where a man has carried about with him for years some secret trouble or misgiving or distressing misapprehension, which was taken away at once when he came to compare his experience with that of others and to learn how the Lord had helped them.

The common sense of this thing would commend

itself to men in any other matter except religion, and no arguments would be needed to enforce it.

But it is objected that such a custom will tend to spiritual pride and vain-glory. It is quite possible that those who are not walking with God, and who are 'yet carnal,' may seek to exhibit themselves in another light in these meetings; but we think they are in the fairest way, if they continue to attend them, to find out about their spiritual poverty. There is no means of grace that cannot be, and is not, abused, nor have any Christian institutions been devised that the devil is not able to make his way unto. But as we believe the Lord designs that his people should be united in closest spiritual fellowship, so are we persuaded that true believers, even though weak in faith, will be likely to find much blessing in every judicious means employed to produce that result.

SKETCHES OF OUR ANTIPODES.

V.

THE IRON MOUNTAINS.—SECOND VISIT.

Four years had passed, and the cruel civil war was over. The Iron Mountain Railroad Co. kindly offered a free excursion to a number of royal recruiting sergeants and their families. They belong to the army of the King of kings. Nearing St. Louis in the morning, our "special" of three cars coasted along the shore of the Mississippi for twenty-five miles, then passed through a hilly farming country, and reached Pilot Knob just after noon. We first visited an old fort upon the plain between the mountains. It had been bravely defended by a small band of Federals against the marauding army of General Price. The rebels planted their guns upon the Shepherd Mountain, but found that they were so high above the fort that they could not point the cannon low enough to reach it.

Just so it is with some of our pulpit and Sunday-school cannonading. See how some of our religious books, preachers, and teachers differ from the Book of books, and from the model Preacher, Christ.

Theology says:—	Christ says:—
1. Total depravity; original and actual sin.	1. A far country; mighty famine; kept swine.
2. Evangelical repentance.	2. Came to himself.
3. Obtained a hope.	3. Came to his father.
4. Adoption; regeneration; assurance of hope.	4. Father kissed him; best robe; eat and be merry.

You who teach in homes and Sunday schools, be careful that you do not fire over the heads and hearts of the children.

Our party was soon scrambling over the walls of the deserted fort, searching for relics of the war.

Previous visitors had so thoroughly scratched over the outside earth-works to secure the rifle-balls which had hailed down upon the Federals, that none were now to be found there. Said I, "Do you suppose that the rebels fired all their shot at the outside of the fort? Look upon the inside of the walls opposite the line of attack." There the bullets were found so thick that I picked up six within the space of a square foot.

What a mistake many make in looking only at their outworks to see how Satan has injured them. They see only the evil habits and associations into which he has led them. Glancing at the outside of the fortress of their hearts they find vicious company, evil words, drink and some other shots of the enemy. They remove these, and think that they have destroyed all traces of the sad battle. But the true soldier knows better. Looking carefully at the inner lives of our nature there are discovered deeply-lodged shots, deadly wounds: they are selfishness, pride, deceit, envy, evil thoughts, enmity against God, and a thousand others. Far thicker are those darts in the heart than the rifle-balls in Fort Fletcher. That is the reason why "the whole head is sick and the whole heart faint."

We slept in the cars that night. The first was the ladies' residence, the second dining-room and parlor, and the third occupied by the gentlemen. In the morning we ascended to meet the sun rise upon Pilot Knob. Even the iron-hearted mountains must have rejoiced as they heard Christian hallelujahs where once had roared the murderous cannon. From that mountain top we looked away forward to another sunrise when the nations shall learn war no more. In the evening, our luncheon and leave used up, we returned happier and wiser to the smoky and noisy metropolis of the Mississippi Valley.

VICTOR.

—The eighteenth anniversary of the Philadelphia Noon-day Prayer Meeting, which has continued since its organization in 1857 without a day's omission, was held November 23, in the first Baptist church. Rev. Dr. Newton conducted the exercises.

CORRESPONDENCE.

MY DEAR SIR,—A Christian brother has asked me to forward to you the following extract of a letter received by him from a friend in Julfa, Persia :

"During the eight months that Mr. Bruce was away, everything went on very quietly; so that I suspected no disturbance in Julfa with regard to mission work. Since he came out, the whole place is in a state of confusion. Both the Armenian and the Roman Catholic priests and bishops, being jealous of Mr. B.'s labours and success, have been stirring up the Mahomedan moulas and civil magistrates against him, so much so that the prince-governor of Ispahan has sent strict orders to close the school. We have, for the present, been obliged to close the school. The whole affair has been sent to the British minister in Teheran, and we are anxiously waiting to see what reply we receive from him. There is no charge laid against Mr. B., the only cry being, 'No Protestant missionary is needed here.'"

This extract has been sent to you in the hope that the readers of the *Guardian* may sympathize with and pray for the brethren in Julfa, who need help and strength from on high to sustain them in their difficulty.

Yours respectfully,
S. D. K.

Epitome of News.

SATURDAY, JANUARY 29.

—Agra, 28th : "The Prince last night visited the Taj, which, together with the gardens, was illuminated—the former by lime-light, and the latter by small oil lamps and coloured lanterns hung from trees. The scene was most charming and fairly-like, as lime-light played on the snow white Taj, with the dark starless clouds as a background. All the fountains in the gardens were playing, and thousands of floating lights were sent adrift down the river and went off with the current. A large number of Europeans and natives assembled. The Prince is shooting to-day in the direction of Futtehpore Sikri. A grand ball in the Dewan-i-Am Palace comes off to-night."

—The American correspondent of the *Times* telegraphs that the House of Representatives has unanimously passed a resolution declaring that the manifest disposition and purpose of the men who fought each other in the late civil war to join hands as one people in future is a most auspicious ushering in of the centennial year, and that while the people thus make an effort to live together in peace, their congressional representatives should do nothing unnecessarily to disturb the patriotic concord now existing, or wantonly to revive the bitter memories of the past.

—Home paper : "A terrible disaster occurred to the steamer *Dante*, which sailed from Liverpool on the 29th ultimo on a voyage to Bombay. When between the Tuscar and the Smalls early on Thursday morning, she came into collision with a Norwegian barque, and sustained such damage that in less than ten minutes the steamer sank, 22 out of 30 persons on board perishing. Those who were saved were picked up by the barque, and landed at Liverpool on Friday evening."

—*Indian Statesman* ; Baroda : "One of the former claimants to the Baroda gâdee (the brother of G. Gunputrao, who shot himself) was deported to Bombay by rail this morning, as it was believed that he meditated mischief. Captain Jackson, Assistant to the Agent Governor-General, proceeded in charge of him."

—Calcutta paper : "According to custom, the annual procession of the Calcutta Brahmos to their mundir came off on Sunday evening last. The procession started from the house of Baboo Keshub Chunder Sen, and was headed by the Rev. C. H. A. Dall. The Nagar Kirtan was sung while the procession marched to their destination."

—The Mohurram festival of the death of Hussun and Hoosein commenced from last night and will end on the evening of the 7th proximo, when the Mussulmans in Bombay will immerse their taboots in the sea at Moody Bay.

MONDAY, JANUARY 31.

—*Times of India* : "A lull—we hope it marks a complete cessation—has taken place in the cholera epidemic at Secunderabad. In the Bowenpilly quarter, where since the commencement of the epidemic there have been one hundred and thirty cases, with sixty deaths, amongst the natives, there have been no fresh cases for a week. The disease is

also declining in the Secunderabad bazaar, and has disappeared from the native followers of the A-19th R.A. The water supply of the cantonment threatens a failure this year."

—Same ; Agra : Yesterday the Prince paid a visit to Futtehpore Seekree, inspecting the celebrated ruins. He also saw the men jump into the well there from a height of one hundred feet. To-day the Prince attended divine service in camp. He leaves to-morrow morning for Gwalior, where there is to be an elephant procession, review of troops, and illumination of the fort. The Duke of Sutherland and Mr. Albert Grey leave for England by the mail steamer starting on the 7th proximo. Mr. Mudd, botanist, accompanying the Prince, has just returned with a fine collection of rare orchids, ferns, and plants.

Jeypore, 30th : An explosion occurred here yesterday during the manufacture of gunpowder for the use of troops and native firework-makers. Sixteen men were killed. Fragments of bodies were projected to a distance of a mile.

—The Prince of Wales has given Rs. 10,000 for distribution among the uncovenanted members of the Lucknow garrison.

—*Bombay Gazette* : Advice received by the last overland mail state that Mr. Manockjee Nusserwanjee Dalal, who obtained the Gilchrist scholarship, and was studying in England for the medical profession, committed suicide by taking arsenic on the 5th ult. He was found lying dead in bed, and by his side lay a phial which was presumed to have contained the poison, and on the label of which were written some words to the effect that none else ought to be held to blame for the death.

—Reuter wishes to construct a railway from Bagdad to Ispahan and Teheran.

—The European General Hospital Endowment Fund has reached Rs. 80,000.

—*Lucknow Witness* : "The Jesuits are having great success in China. Under recent treaties they have obtained possession of the large amount of property belonging to them two hundred years ago, and confiscated at their expulsion. From the profits arising from these possessions they are building in Canton a cathedral which is to cost \$3,000,000, and another quite as magnificent in Peking; while churches said to be thronged with worshippers are rapidly growing up in every important city of the empire. The French minister has obtained from the Chinese Government a decree permitting the priests to decide all questions of law between Chinese Catholics and those who still adhere to the Chinese religion—a power of immense importance. The priests also pick up foundlings by the hundred, and buy the children of the poor for a trifle to train them for the church."

—Notes on the Royal Tour :—The *Indian Mirror* says the purdah system was temporarily set aside on the occasion of the Prince's visit; night and day one might see numerous carriages driving on the roads with the doors and blinds quite open, containing evidently inmates of the zenana in a wild state of rapture at the surrounding scenes.—The Prince's visit to Lahore was much marred by a collision of authority between the civil and military officers, giving rise to very great excitement and dissatisfaction.—The Prince, on his return from India, will visit Malta, Gibraltar, and Lisbon.—The splendid appearance of the native regiments at Delhi was remarked upon by all.—Dean Stanley in his Christmas sermon, referring to the Prince's visit to the Baroda elephant fights, somewhat sarcastically said that "we had abolished such spectacles as those of gladiatorial shows—at least in England."—Several men are said to have died from burns received on the evening of the Calcutta illuminations.

—Some items of information concerning the great International Exhibition to be held in Philadelphia this year, will interest many. The exhibition will be opened May 10th and remain open every day, except Sundays, until November 10th. The fixed price of admission to all the buildings and grounds will be fifty cents, or one rupee. The grounds are situated within Fairmount Park, one of the largest and most beautiful parks in the world, containing 3,160 acres, 450 of which have been enclosed for the exhibition. Besides this tract there will be large yards near by to display stock, and a farm of 42 acres in which to test agricultural machinery. The exhibition will be put in immediate connection with the entire railway system of the country, and any one within 90 miles of Philadelphia can visit it at no greater cost than that of carriage hire at the Paris or Vienna exhibitions. The main building will be devoted to mining, metallurgy, manufactures, education, and science. There will be separate buildings for art, machinery, agriculture, and horticulture; and other special buildings to the number of some 250, will be erected for various subordinate purposes, such as trade as-

sociations and the head-quarters of different industries. In the machinery building there will be about 1,000 American exhibitors, 150 English, and 150 from other European countries; which is about 250 more than entered the Vienna Machinery Exhibition. The Women's Centennial Executive Committee have raised \$30,000 for the erection of a pavilion in which to exhibit every kind of work by women of all nations. The buildings will cover very many more acres than those at Vienna, the largest international exhibition yet held; and everything seems to bid fair for an unequalled success. We do not know precisely to what extent India will be represented, but we hope some creditable enterprise may be shown.

TUESDAY, FEBRUARY 1.

—*Times of India* on the Hyderabad complication : "The present complication, as our readers are aware, has arisen through the murder of Zaman Khan, His Highness's tutor, while praying in a mosque. The instigators of the crime, in so far as it may be considered the act of the assassin's fraternity, and not merely of the assassin himself, lay claim to be Sunnees. They form an insignificant body—numerically less than one thousand adult males in all Hyderabad—but their religious bigotry is great. They are Pathans, but must not be confounded with the great body of Sunni orthodox Pathans from whom they are separatists, under the distinctive name of "Mahdaurs" or "Ghadi-Mahdaurs," because, while the Pathans, as a body (in common with all orthodox Sunnees) believe that the Prophet Mahdi has yet to come, these sectaries maintain that Mahdi appeared three hundred years ago, and that consequently his coming is not now to be looked for. Because of this heresy, the Sunnees repudiate the Mahdaurs and declare they are not Sunnees at all. These two sects, or divisions, of so-called Sunnees show far more bitter hostility one towards the other than does Sunni to Shia, or Mussulman to Hindu. The murdered (or martyred) Moulvie Muhammed Zaman Khan was a Sunni of Sunnees—that is, a kind of Muhammadan Puritan: and three years ago he published a book with the object of bringing the Mahdaur heretics within the fold. This book caused the deepest irritation among those for whose spiritual benefit it was meant."

—Same ; Kurrachee, 31st : "The blood feuds between the tribes on the Sind frontier continue to rage. Native advices state that *Khelat* affairs have been taken out of Sir William Merewether's hands, and that Government will shortly depose the Khan and occupy the country. The refractory Chief of Mengul, Nooroodeen, who was ever organising disturbances against the Khan, was killed in a skirmish with His Highness's troops. This was he who once proceeded to Khandahar to enlist the support of the Cabul Ameer in the cause of disaffected chieftains of Beloochistan. The Khan's vizier, Atta Mahomed, was wounded, and his brother killed. The caravan routes are reported most unsafe, and our Pathan traders have ceased forwarding goods to Khorasan. A general rising throughout Beloochistan is expected daily. Sir William Merewether is still at Jacobabad."

—A home paper : After a protracted delay the award on the "Opium Essays" has been announced. The committee of examination consisted of Sir C. E. Trevelyan, Sir Bartle Frere, and Sir Louis Mallet. The first prize is £200, and the second £100, and the donor is Mr. Edward Pease, of Darlington, who incited the competition with a view to elucidate and expound the opium traffic, and the connection of our Government with the same. Mr. Pease is an active member of the Anti-opium Society, and it was chiefly through the medium of the society, that the opium debate was introduced into the House of Commons last June. On that occasion Mr. J. W. Pease, M. P., most ably expounded the subject. The first prize has been awarded to Mr. Sproat, Agent-General for British Columbia, and the second to the Rev. F. S. Turner, Secretary of the Anglo-Oriental Society for the suppression of the opium trade.

—The following minute by Lord Mayo, given in Mr. Hunter's Life of his Lordship, refers to General Ramsay, recently knighted, and to his rule in Kumaon : "I am glad that my hon'ble colleagues, Sir John Strachey and General Norman, have given me an opportunity of expressing my opinion on this case. Having had the good fortune to spend a fortnight in daily communication with the officer in question, and having taken much pains to inform myself on everything connected with his district, I can, from personal knowledge, confirm every word that has been said by Sir John Strachey. When I stood upon a hill point over the road leading to—, and looked down upon the vast clearings which, by his exertions and influence, had been made in the forest; when I saw the tracts of wilderness which he

had turned into fruitful fields; when I saw that by this process he had converted a large number of the miserably poor and lazy hill population into comfortable and industrious cultivators of the rich soil of the plan; when I saw the canals that he had made with little or no professional assistance; when, riding through the district, I saw everywhere symptoms of the affection and admiration with which he is regarded—I am not overstating the case when I say that as it at present exists, the influence and authority exercised by—in—is the greatest living instance of what personal rule can do in India. No one but himself could continue precisely the system which he has carried out with so much success, and it appears to me that it would be unwise to allow any rules or regulations, however good, to shorten by a single year the state of things which his judgment, courage, and energy have established in these hills." The advanced age of the officer in question having been objected to, Lord Mayo continued: "I walked and rode with him for many miles last year, and I believe that at present there are very few men in India who could keep up with him either on foot or on horseback. I know that his influence, instead of waning, is gradually extending itself, and the fruits of his good work will be much more felt by the children of the present generation than it is now. I would therefore be inclined to say that, as long as—enjoys health and strength, and wishes to remain, it is the duty of Government to keep him; nay, more, to offer him every inducement to stay."

—*Indian Statesman*: It is, we believe, quite true, that to feel the full force of the facts on which the Darwinian theory of the origin of species rests, it is necessary to have a more exact acquaintance with scientific matters than the general reader possesses; but it is thoroughly dishonest for any writer to pretend that the theory is at present more than a speculation. And yet nothing is more common than to find it assumed to be true in the writings of the school which calls itself after Mr. Darwin's name. The evidence in favour of the central doctrine of the system is notoriously deficient; but this is no hindrance to its enthusiastic reception, while the utmost scorn and intolerance are expressed by the pseudo-scientific rank and file of the sect, for all opposition to their views. All who are not Darwinians are in a benighted and miserable condition, according to the "socialists, whose zeal often extends to an affectionate solicitude as to the mental state of the undecided. It may then find expression in the enquiries, 'Are you yet a Darwinian?' 'Has the great doctrine of evolution been revealed to you?' 'Has the day-spring of chaos, necessity, and chance dawned upon you, or are you still groping in the outer darkness of creation, intelligence, and design?' These anxious enquirers combine with their missionary zeal for the unconverted, a sectarian keenness of scent for heresy. Any reference to soul or mind, to rational order, foresight, or adaptation, they regard with instinctive suspicion; while all such conceptions as moral order, ordained purpose, formal or final causes in nature, are promptly repudiated as mere remnants of ancient and outworn superstition."

WEDNESDAY, FEBRUARY 2.

—*Times of India*: Morar, 1st: The Prince on arriving saw a better display of horses than even Rotten Row can boast, and better than anything we have seen in India. Upon these were mounted the petty chiefs, vakeels, and other nabobs of Central India. The Prince saw young Holkar amongst them, and having beckoned him over said: "I hope your father is well." The Prince quickly replied in excellent English, "May it please your Royal Highness, by the grace of God he is well." The Prince is astonished at the splendour and the modern character of the new palace which is to be both Tower of London and Buckingham Palace. The Prince's bath is of solid silver and his bed of solid gold.

Reuter says: "Maharajah Scindiah met the Prince several miles out, and accompanied him in the same carriage to the old palace in the city, where the Prince then mounted on an elephant, accompanied by Maharajah Scindiah and General Daly; and, followed by thirty-two other elephants and Scindiah's infantry, proceeded to Phoolbagh, the magnificent new palace lately built for the reasonable sum of sixteen lakhs. Tremendous crowds lined the whole route, and houses in the bazaar were crowded from the ground to the housetop. 14,000 of the Maharajah Scindiah's picked troops lined the route, and kept order admirably. The bazaars, which are most clean and picturesque and uniform as regards architecture, presented a most animated appearance as the procession passed along." This morning the Prince reviewed Scindiah's forces on the maidan, east of the new palace. Nearly ten thousand troops were present. The cavalry and artillery extorted admiration from

everybody, both in their march and gallop past. The infantry is evidently an exact copy of the British. The native army displayed great steadiness. Altogether, Scindiah's army would compare favorably with regular British troops. Scindiah acted as general throughout.

Jeypore, 1st: "I visited the scene of the explosion to-day. A massive stone building, sixty yards long and ten yards wide, with walls three feet thick, is all in ruins. It had been divided into four compartments, each containing a mill for grinding powder. The fire from the first one communicated to the others. Only ten men were killed—not sixteen as first reported. The explosion is supposed to have been caused by one of the workmen smoking."

An artilleryman named Beam was run over yesterday by a shunting engine at Cawnpore.

The Lingur procession at Secundrabad passed off quiet, yesterday.

—The Rubattino str. *Genoa* has been wrecked near Galle.

—*Bombay Gazette*: No one would be much surprised to learn that some woman of fashion had actually committed suicide in preference to wearing the same dress three consecutive Sundays in church. In fact, this feminine passion for dress, at present so remarkable, can only be ascribed to some epidemical form of mania such as occasionally visits the world, to the astonishment of successive generations. The woman who pays several hundred rupees for the privilege of apparently wearing her corset *outside* her dress, as in the very latest fashion of the *Queen* newspaper, must be regarded as afflicted with something like the tarantula or the revival epidemic, or any phenomenon equally unaccountable and singular; and we really think that insanity in dress, when it takes the form of probable ruin for husband and children, is as much a case for the doctors and the lunatic asylum as dipsomania or habitual drunkenness. We have alluded to the *Queen*, a lady's newspaper, and may say that there was an admirable article in that journal some time ago on this very subject of dress. It was evidently from a female pen, and forcibly pointed out the injury women were doing themselves by an undue adoration of dress. How girls forsook all things for it, and were consequently unfitted in misfortune to earn their livelihood in any way, perhaps, but as a nursery governess. How, as a consequence of the mania, daughters became a heavy burden in a man's house instead of a comfort and an assistance to parents; and how young men were afraid to marry girls who loved dress better than husbands, whereby thousands of single women were thrown on the world,—at the best in the shape of soured spinsters. The writer entreated her sister-women to copy the example of their great-grandmothers, by learning to be useful. She truly said that it would be better for girls to learn to cook, and make dresses, and to keep a house tidy over the heads of their parents and themselves, than unroof it by-and-by with their extravagance and idleness, when the result would be governess drudgery for themselves, and poverty for the old. Indeed, if women had the sense to see it, there is no enemy that they have got so fatal to their happiness in life as this monstrous fetish—dress."

—The annual distribution of prizes to the successful pupils of the Bombay Diocesan High School, took place yesterday, Hon. Mr. Justice West presiding.

—The *Deccan Times* gives some specimens of the songs sung by nautch girls. It is well that it should be known what is the real character of these entertainments. Here is what a girl says to her lover:—"Darling, I do not know whom to admire most, God who made you or you who were made by God! No, no, you are more loveable! The Almighty now repents that he has created you so beautiful and sends the sun, his emissary, to peep through the windows and disturb our enjoyment. O envious jealous God! Would that life were one perpetual night and I and my lover left unmolested." Again she says—"He said he would come and my heart is full of impatience. He said he would take me to a bed of roses, and sprinkling sweet scents, seat me on it. Why does not he, who is the true ruler of the universe, come and take me quickly to his arms?" In another place one maiden addresses another thus:—"Shall I go and call him? When last I went, he caught me by the hand. I said 'Be off,' but he rent my jacket and used me roughly. I struggled, but he heeded not. He would not release me until he thought it time."

—*Indian Statesman*: "Some little time back we noticed the discontent among a large number of the subordinate employés of the G. I. P. Railway, owing to an alteration made by the company in the mode of payment to these men. The company had notified to the workmen that they would in future be paid, not by the month, but according to the amount of work they did; but the latter not agreeing to this

change, they were allowed until the end of the month (January) to reconsider their determination. As they still objected to work on such terms, about five hundred of these employés were dismissed yesterday. After their services were dispensed with, the workmen convened a meeting, and resolved to address Mr. LeMeseurier, the Agent of the G. I. P. Railway, against the action of the superintendent of the Byculla work-shop.

THURSDAY, FEBRUARY 3.

—The *Catholic Telegraph*, Archbishop Purcell's paper, spoke of the work in Brooklyn after this fashion: "Moody is rapidly losing his grip as a creator of maniacal contortions and a teacher of blasphemy. The Rink mobs are already disgusted with his irreverence, vulgarity and ignorance. His season was more lengthy in England, because the crowds that listened to him had never enjoyed a negro camp meeting. Here he fails as an attraction after a first visit, because he is second-rate at best, compared with a plantation negro 'spounding' religion to his Methodist colored brethren." On the contrary, here is what the *Boston Tablet*, equally Catholic, if a little less Roman, says: "For all this, it is something, in cities where the divinity of Christ and his divine teachings are openly blasphemed, and where, to the great bulk of the population, the Christian religion is a matter of complete indifference, when it is not one of scorn, that their ears should be accustomed to words of adoration and love for him, and that even the dreary wastes of heresy should echo with the name of Jesus. This work of Mr. Moody's is not sin. It cannot be sin to invite men to love and serve Jesus Christ. It is irregular, unauthorised, out of his own stipulated and ordained way of working; but it may be bringing multitudes who, in the present state of men's minds, would close their ears to all entreaties of the Church, to a happier frame of mind, in which the Church may find them better prepared to receive her sublime faith and ennobling morals."

—*Advance*: "The police authorities of New York, believing, we presume, that reforms should 'begin at the house of the Lord,' have been making a specialty of putting down, first of all, 'charitable gambling,' by a vigorous enforcement of the law against lotteries. The managers of the Hebrew Charity Fair were given to understand distinctly that their contemplated little game of 'raffling' would not be winked at."

—"My Lord Cardinal, of New York"—so Cardinal McCloskey was addressed while abroad—has returned from his pilgrimage to the Vatican. On his way home he visited the Catholic University at Dublin. In a speech which he there delivered, referring to the love which "Holy Father Pius IX" has for America, the Cardinal dwelt upon how it consoles the heart of the Pope, "in these days of much sorrow and tribulation for the Church, to turn his eyes to one country at least, where the Church is free, and where the people—be they Protestant or Catholic, live in harmony, pursue their various ways, exercise their religion, build up their colleges and their universities with the utmost freedom." Now, will our new Cardinal, or the *Catholic Review*, be kind enough to explain to us the consistency of this talk about the beauties of the "utmost freedom" in the exercise of religion in this country, and the Pope's clamor for the reinforcement of the Concordat, which denies all such freedom to Protestants in Spain?

—*Bombay Gazette*: Calcutta, 2nd: Kain, a European jockey, was killed by a fall from his horse at the Barrackpore steeplechase yesterday.

—The Aden-Suez section of the Eastern Telegraph Company is repaired, and communication with Europe via Suez re-established.

—The inquiries regarding the str. *Coromandel* have failed to obtain any trace of her, and she is now supposed to have been wrecked.

—Mr. W. P. Johnston, an assistant superintendent in the Government Telegraph Department, has invented an electro-magnetic shunt, the object of which is to allow the electric current to circulate in a receiving apparatus or relay, so that nothing whatever of the residual magnetism is left, on the cessation of a signal from a distant station. The arrangement, consequently, enables the telegraphist to receive perfect signals in very rapid succession, and this can now be done as easily on a line of 1,000 miles as upon one of 100.

—The Ganjam correspondent of the *Madras Athenaeum* reports a horrible tragedy which was enacted at Chicacole on the evening of the Panja festival:—"A Mussulman, it seems, had a quarrel with his paramour and her mother, both Mussulman women, and stabbed them. The wounds inflicted on the elder woman were mortal, and she died the same night; the younger woman is not in danger, the wounds on her person being of a superficial nature.

The murderer effected his escape, and took refuge for the night, armed with a dagger, in the great "Jumma Muzzeed." On the following morning two policemen ascended the steps of the mosque merely to find out whether the man was in it. The murderer, however, observed them approaching, and threw himself down from a height of about thirty feet, and expired instantaneously, his face and skull being smashed. The policemen in the meanwhile imagined that the assassin was pursuing them, and beat a retreat; but in doing so, the flight of steps being very narrow and unsafe, one tumbled over the other, and they both fell down on the pavement. The consequence was that one of the constables broke his back by the fall, and the other, who came down foremost on his face and received serious injuries, was picked up insensible and died in the hospital next day.

—*Overland Mail*, January 14th: "Lieut. Cameron has achieved the highest distinction as an African traveller. His letters to the Royal Geographical Society, read at this week's meeting, show that he has much to tell. He has opened up a thousand miles of unknown country which he describes as really magnificent and healthy, of unspeakable riches abounding in coal, gold, copper, iron, and silver ore. Inland navigation he declares to be practicable."

One of the events of the publishing season is the reprint of the *Times*' annual summaries for the last twenty-five years, in a volume of 600 closely-printed pages. This volume of 598 pages has been set in type by four lads, working at two composing machines, in ten days of eight hours, at the rate of 2,150 lines per day. It has been printed from stereotype plates, in perfected sheets, each containing 128 pages, at the rate of 12,000 per hour, on the Walter press.

—A fatal railway accident occurred near Odessa on Jan. 8. A train carrying 420 military recruits ran down an embankment, in consequence of which the whole twenty-seven carriages composing it were set on fire and destroyed. Sixty-eight persons were killed, and fifty-four injured.

The *New York Times* of Dec. 28 says:—"Mr. Frank Moulton yesterday instituted, through his counsel, General Roger A. Pryor, a civil suit in the Supreme Court, Brooklyn, for 50,000 dols. damages against the Rev. Ward Beecher. Papers were served on Mr. Beecher personally at his residence, last evening, by a clerk of General Pryor. Only a single question will be at issue in the coming suit. This will be the truth or falsity of Mr. Moulton's allegation that Mr. Beecher had committed adultery with Mrs. Tilton. For the determination of this question Mrs. Tilton will be a vital witness, and will certainly be called, as well as a number of others whose testimony was excluded on the great trial. On the other hand, the question of Mrs. Tilton's character not being in any way at issue, the testimony of a large number of the witnesses produced at the Tilton-Beecher trial will not be competent; the trial will therefore be a brief one, and it is anticipated that it will not occupy more than a fortnight, the case coming on in the Supreme Court in Brooklyn."

Though 1876 is barely a fortnight old it has already carried off from among us a fair proportion of the possessors of well-known names. Last week England lost Sir Anthony Rothschild, and Germany Julius von Mohl, an illustrious Continental scholar who did for the Continent almost what Professor Max Muller has done for England in the way of popularising oriental and philological studies. Last Monday the English public heard with surprise and sadness the death of Lord Amberley, only son of and heir to Earl Russell. Lady Amberley, who had taken her place as one of the ornaments of London society, died eighteen months ago of bronchitis, and now it is the same complaint which has carried off her husband. Lord Amberley's political career was not a success, though his maiden speech in the House of Commons undoubtedly was, and caused Mr. Disraeli to rise from his place and walk up to where Lord Russell was standing under the gallery and tender his congratulations. The young nobleman had allied himself with a clique of political fanatics, and had openly advocated measures, some of which were chimerical, and some revolting and even nauseous.

FRIDAY, FEBRUARY 4.

—Fair Dhollera is down to 4½d.—lower than ever before, we fancy.

—The *Brighton Gazette* of 13th January last has the following:—"The Rev. J. J. Farnham, curate in charge of Westthorpe, has been found drowned in Lowestoft harbour—but by what means the catastrophe came about is not known. The deceased priest was very energetic in his parochial duties, and had lately been labouring very hard in raising funds by means of concerts and otherwise for the restoration of his church. The Rev. Mr. Farnham was for a long time, of head-master of the Byculia Schools, and

was afterwards curate of St. Peter's Church, Mazagon. He originated the subscription for enlarging St. Peter's Church, and building the present parsonage house. He was also a leading member of the masonic fraternity in Bombay. His portrait, with full masonic decorations, is hung in the Masonic Lodge at Mazagon.

—Deaths last week, 359; by small-pox 75.

—It is reported that Yeshwuntrao, who figured so prominently in the Baroda trial last year, has died at Aden, whither he was transported with Salim, the sowar. The latter is still alive.

—The secretary of the London Missionary Society states that a letter has been received from a gentleman in the north of England, offering to place £5,000 at their disposal as the nucleus of a fund to establish a mission on Lake Tanganyika, with its head-quarters at Ujiji.

—Thomas Salmon, cook in the P. and O. str. *Thibet* has been tried for causing the death of John Mac-Taggart, and acquitted. They were fighting on board and fell overboard into a small boat.

Miscellany.

—Burmah Bible and Tract Society's Report:—

Mrs. Ingalls from Thongzai writes:—"You ask me what I have to say about the Burmese Scriptures and tracts. I hope no one doubts the need of these books among the Burmans. The tract may not be blessed to the conversion of the first one who receives it, but it is the sure truth, and will perform its work. A few years ago some of our preachers were a little discouraged because those who had received tracts could not tell the contents, and they were greatly tried when they found that the tracts had been given away to a friend, and some of the preachers seldom gave a tract. To prove that it was not a failure, I traced out many of these tracts, and became so interested in it, that I seldom met a Burman man without asking him where he got his book. Last dry season I spent part of many weeks in the town of Sanaway, and for four hours each day I went out on book distribution, and there I found many evidences to make me esteem all books for the Burmans; and I will record some of these for your joy and rejoicing.

"Will you have this tract," I asked a man one morning. "I am very busy," the man replied, "and as we are not allowed the use of earth-oil at night, I don't know when I could read it." I handed him the Golden Balance. "Oh he said," I have got beyond that, I read that last year, and I put both religious scales, and yours is right. Now, what I want is something that explains how the Son of God took the sinner's place and died for him. Our god Gaudama said, 'If you sin, you must bear the punishment.' I gave him the Catechism and View of the Christian Religion, and though he was in the midst of his rice work, he went into a house and read the whole 36 pages. He said he did not understand the love of Christ, but it was the best book, and then he followed me down one street, speaking so well of the book, that some 15 or 20 persons asked for this tract.

"Not long after this, there was a great gathering in that street to hear the 'law' preached by a prominent priest. I went to hear what was said, and while he was repeating his long sentences in Pali, I looked about among the people, and I missed the faces of nearly all of those who had received that tract. So I went to their houses and asked the people why they did not attend the service? Nearly all those I saw, said, 'they could not find any sure way of salvation in the "law." They said, 'Fate might take them to some happy state, or the Son of God who died on the Cross might take them there.' I asked them if they could still worship idols as Gandama's substitute, and some of the men and women said they could not. If they sometimes went to the temples, it was because they were afraid of the ridicule of their friends.

"A few weeks after this, there came a man who had begun to pray in the name of Christ. Some of these people had given him this tract, and this had opened his eyes.

"A man received the tract 'Glad Tidings,' and as he had been cheated by his priest, wanted all of his friends to forsake the priest, and so he asked me for 25 of this tract, which he gave to his prominent friends. I was invited to stay with a respectable family, and while I was with them I learned that the 'Glad Tidings' had led them to believe that the Eternal God was their Father. My friend wanted to show the benefit of the priests, but one man found the way to his Father, and this man took his book to other prominent men, and two of these came every night and bowed with us in prayer, and intend to unite with the Christians.

"Some preacher gave a tract to a Burman seven years ago. The truth rested upon him, but he was afraid of his friends. This year a Christian woman conversed with his wife, and she and her husband visited the preacher, and when he read to them about those who were ashamed of Christ here, the man broke down, confessed his sins, and now he and his wife are candidates for baptism.

"Are you the Shway-zin Mama?" asked a prominent rice merchant, as he directed his head boatman to stop. "My friend of that big boat," said he, "took a good book from you, that told about the Creation, but another up-

country man begged for the book, and he gave it away. Will you give me such a book?"

"The next day at one of the villages we had many people about us to hear, read, and talk; and I noticed a man who opened wide his mouth and eyes while we read, and while one of the preachers talked to the people about him. I called some women off by the loom, and behold this said man followed. The women did not make many replies, but this man did, and he knew so much about the creation that one of the women asked him if he was not a preacher. He was the man who had received the tract from the boy man. I introduced him to the preacher, and he spent hours with us, and then we pushed him off with the Digest, Life of Christ, and twelve tracts of different kinds.

"Not long since I was surrounded by a large company of men and women, and as all my helpers had gone to a funeral, I read and talked till I was hoarse, and then one of the men took up the subject and explained how God gave witness that Christ was his Son at his baptism, and on the Mount, and he explained most beautifully the meaning of our Sabbath-day. After I had given books to the people, I asked my helper where his Church was, and behold he was not a baptized Christian. He said he had read the most of our books, and his cousin, who is one of our members, had explained each one to him. He prayed and believed in Christ, but he lived so far away from any church, he feared he could not keep our Sabbath-day as a holy day.

"I met a woman who said she had quarrelled with her priest. She found a book stuck up in a house, and begged it. It was the 'Way to Heaven,' and had a part of 'Come to Jesus' with it. She felt that it was true and told the priest so, and now she never bows to the priest's idols. I wandered off to the ruins of an old idol shed, and was followed by a dozen boys and half a dozen girls. I said, 'Mah-e-lah' (are you well?) to one of the idols whose arm lay at the base. Two of the little boys looked up to me and said, 'These gods cannot hear,' and then we had a long chat, while I picked some ferns which grew at the base of the images. The priest gave the signal, and all the boys rushed off to their studies but two, and these sat down by me. One said he knew their priest could not defy these idols, and then he went on and told me pretty correctly the history of the Creation, and some parts of the Life of Christ. The other boy joined in with him, and I asked where they had heard about our God. It seems a man at their village had received a book at Henthada, and another at Rangoon, and they borrowed the books. They brought the man to us, and he is not far from the Kingdom.

"I could fill pages with interesting incidents connected with tract distribution, but I have not time. A few months ago, one of our Christians went up home with joy and rejoicing. He had heard much, but was brought into the light by reading the last chapters of Matthew and John. The wife is a bitter heathen, but the readings of the father has been blessed to the daughter, and she is now a candidate for baptism.

"The Scriptures and the tracts must go with the preacher, and all this seed will be nurtured by God. This year I have given many tracts to those who have read them years ago. They often come and ask for a certain book. I see an enlightened understanding of our religion manifest among such. When God sends the Pentecostal season, we shall see a strong Christian nation in Burmah. No one who has always lived in a Christian land can properly estimate the difficulties that surround these Boodhists. Ages of Boodhist teaching have well nigh destroyed the capacity for apprehending the prominent glorious work by the Saviour. The priesthood, too, I think, is strong. The certain and sure proof of influence upon all classes have built the priest up into a being of wondrous pride, so that he verily believes himself to be an *embryo* god. But now and then we see the great Dagon fall before the ark of our God. The sure but unseen 'I Am that I Am' works in the hearts of the people, and the priesthood and the proud come for salvation to Jesus of Nazareth.

"I often hear something about the 25,000 tracts we gave at the great Hlee (umbrella) festival of Shway-da-gong, and now and then I see an up-country man who received tracts from our 5000 boxes which we took to Mandalay. One of the King's prominent priests received a few books from us when he lived here, and on our visit to the royal monastery, he asked for a Bible and many tracts—not that he believed them, he said, but he wished to answer the questions of the people, who asked about the foreigners' religion. A few days ago I heard from him through a priest, and they say he lends the books to the people, and the Bible is often read in the monastery as a book of curiosity. But the time may come when fear shall be removed, and then the germinating seed may burst forth, and the books of curiosity be for the healing of the proud ones.

—Rev. A. N. Somerville on "the Power of the Spirit" at the Dublin convention: "Let me refer specially to 'power from on high.' There is great need for this power, for there is a mighty work to be done. When in India, last winter, my eyes were often arrested at night by the well-known constellation of

THE SOUTHERN CROSS.

composed of four stars in the form of a diamond, the lower limb being elongated, so that when it stands upright on the meridian it has pretty much the appearance of a cross. Now, I will tell you what my Southern Cross is. I find it in the last three verses of the Gospel of Matthew. Jesus said to his disciples, "All power is given unto Me in heaven

and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always even unto the end of the world."

Here is my Southern Cross—its stars are the four "alls" of the passage. "All power is given unto Me in heaven and in earth"—that is the culminating star. Then on the right hand, a little lower down, representing one arm of the cross, is "Go and teach all nations"; opposite this, and on the left hand, is the star, "Teaching them to observe all things whatsoever I have commanded you"; and now we have the star at the termination of the lower and elongated limb, and what is it?—"Lo! I am with you always," or as the Greek has it "all the days,"—all power, make disciples of all nations, teaching them to observe all things that were commanded, and "Lo! I am with you always, even unto the end of the world."

Such was the commission and encouragement. It is melancholy to think how far we have come short in the discharge of what was enjoined, and what, had we been faithful, might have been done. The Lord Jesus said to his disciples on going away—"I charge you to go with this invitation of mine, and put it in the hand of every man you meet, and to everyone who receives it deliver him a parcel of invitations to distribute them." So one man is to go to another, and is always to deliver a parcel of invitations to others, who receive the invitation for themselves. In this way all the world is to be reached.

In the course of the first hundred years, the men whom the Lord employed, and their immediate successors went so diligently and faithfully about the work that there was not a region of the then known world that had not been penetrated, and where multitudes did not receive the invitation. Those people who received it are this day in heaven. Soon after that, the Church was involved in feuds, controversies, and contentions: she halted in the fulfilment of her Master's work, and for about 1,740 years most inadequate effort has been made to pervade the earth with Gospel. I believe that had the Church of God continued to act as she did during the first hundred years, there would not at the present time be a single spot where the Master's invitation had not been spread abroad."

Selections.

WHAT CAN I DO?

BY REV. WM. S. FLUMER, D. D.

"What can I do?" asked M., adding, "I am a poor, feeble, erring creature. I know nothing aright till I am taught of God. I find my strength to be perfect weakness. My wisdom is folly. I make many mistakes. When I would do good, evil is present with me."

Now, dear M., let me say a few plain things for your guidance and encouragement. It is true that, if you are left to yourself, you are as weak as water. But God's plan is to make the feeble like David, and the house of David as the angel of God. Think as little of yourself as the truth will allow, and yet say: "Surely, in the Lord have I righteousness and strength." Look away from yourself. You have, no doubt, often trusted in yourself in a foolish and sinful way, forgetting that "even the youths shall faint and be weary, and the young men shall utterly fail, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." We cannot be too much emptied of self; we cannot too confidently trust in the Lord.

A just sense of your weakness, therefore, so far from being a disqualification for usefulness, is really a preparation for it. "When I am weak, then am I strong," is true of the people of God in all their ways and duties.

Let me advise you never to put yourself in a state either of indifference or of hostility to any good work or plan. "It is impossible for every man to give effective aid in every enterprise. But let him not discourage or hinder others who can push it forward."

Be careful, too, lest, while you are doing nothing good, you are doing something wrong. Some good people do a world of mischief. They display such carnal affections, are so much like men of the world, practice so little prudence, so often allow their good to be evil spoken of, and manifest such want of tenderness of conscience, that they give great occasion to the enemy to speak reproachfully.

If you would be useful on a large scale, take these hints:

1. Whatever your hand findeth to do, do it with your might. Pursue no good thing with languor. Feeble exertions court opposition and create embarrasments.

2. Believe assuredly that God can and will bestow a blessing on right plans rightly conducted. Be not faithless. Take God at His word. It is never relied on in vain.

3. Be patient, and not fretful and restless. The

husbandman hath long patience and waiteth for the precious fruits of the earth. Many a scheme cannot be executed in a day or a month. If a man would raise a forest of oaks, he must not expect to see his desires fully accomplished in even one long life-time. Let us sow seed. Let us plant acorns.

4. Do not try to control Providence, but find out and conform yourself to its plans. Men may sometimes dream of making water run up stream. But they never really succeed. "Mind not high things, but condescend to men of low estate."

5. Be not easily discouraged. Hope on. Hope ever. A very experienced labourer says that he has frequently seen the happiest results flowing from labours performed under the greatest discouragements. Many have said as much. Look not much at discouragements.

6. Pray much. "To pray frequently is to pray fervently." Pitch your tent hard by the mercy seat. Pray without ceasing. Never be at ease in Zion. "The voice that rolls the stars along spoke all the promises." Plead them before God. Adopt the language of one of old: "I will not let thee go except thou bless me."

7. Enlist, so far as you can, the progress and co-operation of others, especially of humble good people. Waiting on the great for help and patronage is very tedious and discouraging. Hardly anything is more so. People of good sense and ardent piety, in the middle walks of life, are commonly the best coadjutors.

8. Having done your best, cast yourself and your endeavours wholly on God's great mercy in Christ Jesus. Seek to have yourself and your labours washed in atoning blood. Freely admit that you are nothing, that you desire nothing, and that all you dare to hope to be and to obtain, is wholly through God's sovereign grace. Be humble.

ONE SHEEP SHORT.

BY REV. THEODORE L. CUYLER.

RICHARD WEAVER, the illiterate but eloquent exhorter, in one of his addresses to his fellow-workingmen of England, gives a piquant paraphrase of the parable of the Lost Sheep. It begins somewhat in this fashion:

"Here's a shepherd owns a hundred sheep. Well, at night he counts 'em, and he makes one short. He goes over them again, and makes only ninety-nine. He goes in to his wife, who is sitting by the kitchen fire, waiting for him to come to supper—'Why, lass, there's one sheep short! Poor thing! it must have got over the wall!'"

We are often reminded of Weaver's homely phrase "There's one sheep short." The pastor looks over his prayer-meeting, week after week, for Brother A—, who used to be a foremost man in giving life and fervor to the meeting. Brother A—'s seat is vacant, and it leaves a great gap. He has got so immersed that he comes home "too utterly fagged out to come to meeting"—although he does manage to talk business all the evening with his neighbors, or to get out to some social gathering. His heart-piety has run down below zero. That's the real trouble. When the Master looks over the flock of His blood-bought followers in their gathering for pasturage and prayer, He finds one sheep short. Perhaps the reader knows something about such a stray sheep.

The Sunday-school superintendent has a heart-ache nearly every Sabbath when he surveys his fold. Yonder is a neglected class who sit idle, with no one to look after them, unless an extra laborer happens to be present. That class is getting demoralized, and will soon scatter. For some time there has been "one sheep short," and he is the bell-weather too. That absent teacher might not like to be called a backslider; but it is one of the surest symptoms of something in the heart when work for the Lord comes to be shirked on slight pretences. The sorest discouragements which pastors and superintendents feel are caused by the wandering sheep.

Happy the family in which there is not even one sheep short! Sometimes there is a wayward boy who never gets home to evening prayers. He is off at the billiard-saloon or the theatre. Sometimes his breath betrays the bottle. That empty chair at family worship has caused many a heart-ache; prayers hover around it, and parental faith still hopes to see the wanderer brought back. Hold on, father! Mother! don't give him up! Don't be harsh and speak roughly. Remember, that towards Jesus Himself you were once just such a wanderer. He came to seek and save you; and your patient love and prayer may yet rescue your erring boy. A father told me to-day how his long-sinching son is beginning to melt. Every one of our meetings of our Brooklyn young men reveals new cases of lost ones found, and "dead

sons alive again."

For years I have visited an interesting family in which the "one sheep short" is the most important one in the household flock. He is the head of the house. That pious wife has carried her burden to the mercy-seat continually; she has prayed without ceasing for his conversion. A few evenings since he rose up and confessed Christ. That wife is the happiest woman in the city. She can now sing Mr. Sankey's sweet refrain, "Rejoice! for the Lord brings back His own."

These are times for going after the wanderers. Every church has too many of them. Nearly every family has some unconverted soul, or some backslider from Christ among its circle of kindred. What meaneth that sound of bleating which you hear?

We know of many a home-flock where there is "one lamb short." Jesus, the Good Shepherd, hath taken it to the fields of light. That empty crib is sacred now; for beside it faith has seen Jesus, for the first time, through eyes washed with tears. Such bereavements do not sunder home-flocks. They often unite the household in the Shepherd's everlasting Fold.—(N. Y. Evangelist.)

MR. HAMMOND AND THE CHILDREN.

REMARKABLE AWAKENING.

THE Harrisburg correspondent of a Philadelphia contemporary sends a long and deeply interesting account of special services for children being conducted there by Mr. E. P. Hammond. We extract portions of his sketch:—

The Opera House is crowded every morning at eight o'clock by a congregation of boys and girls, all eager to hear and join in the singing, and to listen to the exhortations of Mr. Hammond and others who take part in the proceedings. The morning meetings are generally the largest, so far as children are concerned, as the hour before school enables them to be present. In the afternoon and evening the attendance is more largely made up of men and women, though as the different schools disperse, delegations of boys and girls are added to the audiences, the effect of which is at once apparent in the singing. After the regular meeting, the sermon, and the address to the young, there is usually held the "inquiry-meeting," which consists in personal appeals to those present by Christian men and women who take part in the proceedings.

While Mr. Hammond reads a portion of Scripture, and he is in the act of exhortation, notes are passed to him asking for prayers for a husband, a wife, a brother, and a sister. Others again follow their friends to the green and dressing-rooms, so that while prayer, singing, and exhortation are held in the main audience-room, far behind the scenes of the stage are heard the notes of praise and prayer, the effect of which is beyond description. Where only a night or two ago Davenport and his troupe enacted *Hamlet*, we now have the evangelist performing his more real and elevated part. These inquiry-meetings are attended by men and women who never enter a regular church, while Christian men and women, preachers, and church officers are here brought into personal coöperation, who were perhaps never before thus mingled.

Among the incidents of yesterday's meeting was that of a lady who openly declared, "I thank God that two out of four for whom I have been praying came to God last night in our meetings." Rev. J. D. Robinson, one of the ablest and most revered men in the Presbyterian pulpit, said: "Sometimes a very strange thing occurs for which to thank God. I noticed, when Mr. Hammond asked all the children who felt that they were Christians to sing the last verse of that hymn this morning, among a group of girls was one who had been singing the previous verses very heartily. When Mr. Hammond said that she drooped her head and did not sing the last verse. I was very glad to see such evidences from a child, that the Spirit of God was striving with her."

At a general consultation of the Protestant clergymen the character of these meetings was fully discussed; and while pastors were free to admit that most of the proceedings were new to them, no objection was urged to the effectiveness, and all readily confessed a recognition of the Divine influences which pervaded them. It is seldom that such a unity of action among the sects can be brought about.

EVANGELISM IN THE UNITED STATES.

SOME years since, a well-known business man of Boston strayed into a church a thousand miles from home, where an eminent lay preacher, an old comrade of Mr. Moody, was urging Christian consecration.

After a tender appeal, the preacher asked those present who were willing to adopt the Harlan Page Covenant—"Resolved, that, by Divine grace, I will act as though there were no one else to act, waiting not for others,"—to rise. Among the first to spring to his feet was our Boston friend.

At the close of the service, pressing through the throng, he seized the hand of the preacher, saying, "Tell me how I, an active business man, may carry out my pledge?" The outgrowth of the acquaintance thus made was a subsequent meeting in the far West of these two men, who planned a system of aggressive work which aimed ultimately to reach a score of States. The plan was to labour through the executive committee of the Young Men's Christian Associations of various States, seeking to come in contact with individual churches, rousing them to Christian activity.

For four years this work has been carried on in this State with greater force and power, winning the loving support and sympathy of the clergy. The canvass for the fifth year opened on Nov. 26, and bids fair to be fruitful of blessed results. Other States have caught the impulse given by the Old Bay State, and last winter Vermont was mightily moved by the Holy Ghost, as the untiring workers went from place to place. Over a thousand were admitted to her evangelical churches as the result of the lay effort. Local pastors joined heartily in the service, and union and sympathy never failed of direct blessings. Maine, New Hampshire, and Connecticut have also fallen into line, and this coming winter, five of the New England States are to have a systematic visitation of the churches.

Who can estimate the result of such a campaign, that is baptized with daily prayer, and carried on under the guiding influence of the Holy Ghost? Wisconsin has issued a programme extending from Oct. 19 to March 1. New Jersey and other States are also engaged in similar work. Dependence upon the Spirit, a prayerful trust in God, the careful conscientious study of the Bible, are the conditions of success in this mighty increasing service. An annual convention of the Association is held in these States, to choose the executive committee, to look over the field, to plan and pray together, and thus sympathy and interest in each other are enlisted, and the fires of Christian love and devotion kept bright.

We watch with deep interest the columns of THE CHRISTIAN, often finding there words which quicken and stimulate us on this side of the sea, and we rejoice in all local enterprises which seek to revive the wayward ones and rouse the indolent disciples.

The work at Northfield, Mr. Moody's home (just above us), is going on, his brothers engaging heartily in sustaining the meetings there. S. E. BRIDGEMAN.
Northampton, Mass., U. S. A.

TO-NIGHT OR NEVER.

A TRUE STORY.

At the close of a meeting, held some time ago in a mining district in England, a stalwart miner walked up to the preacher, in deep anxiety of soul, to inquire what he must do to be saved. God's Word, through the power of the Holy Spirit, had touched his heart, and he had made the awful discovery that he was a lost sinner on the way to eternal perdition. The servant of God unfolded to him God's simple plan of salvation. He showed him how God, in infinite love and pity, had given His only Son to be the sinner's Substitute, and bear the punishment of sin in the sinner's stead. He showed him, from God's own Word, how Jesus Christ, the ever blessed Son of God, came into this world "to seek and to save that which was lost," and how He, of His own free will, gave His life a ransom for us. So that God's righteous sentence of death as the wages of sin having been borne by our Divine Substitute, all who simply believe in Him and rest on His finished work are saved. Still all seemed dark to the poor miner. The burden of unforgiven sin weighed him down. Hours passed away, the preacher urging him to look away from self and sin, and to "behold the Lamb of God which taketh away the sin of the world;" but still no impression seemed to be made, and, as it was now eleven o'clock, he told the man it was time to go home, and suggested that he should come to the meeting on the following evening. With a look of determination and agony in his face, the poor man replied, "No, I won't leave; it must be settled to-night or never!"

They remained together. Hours passed away in darkness and agony of soul, till at length, as the clock struck three, the glorious light suddenly burst upon him. He saw and believed the simple fact that the work of Christ on the cross had satisfied the justice of God on account of all his sins, and joy and peace flowed into his heart. He rose from his seat,

and, clasping his hands together, cried out in an ecstasy of joy, "It's settled now: Christ is mine!"

He thanked the servant of God, who had been the instrument of leading him to Christ, and soon afterwards went to his work in the coal pit, happy and rejoicing, because a saved man.

In the course of the day a sudden crash was heard by those in the neighbourhood of the coal-pit, and soon it was rumoured that part of the roofing of the mine had fallen in, burying some men beneath it. As quickly as possible some men were set to work to excavate the earth, in order, if possible, to rescue the poor fellows who were known to be underneath. After working for some time, they heard a sound, and digging with renewed energy in the direction whence it proceeded, they soon came to the poor miner. Life was not quite extinct, for he was speaking. Eagerly they listened, and the words they caught were these: "Thank God it was settled last night." These were the last words he uttered. When taken out, life was extinct. The happy, redeemed spirit had departed "to be with Christ, which is far better."

Little did the poor miner think how solemnly true these memorable words, which he had uttered on the preceding night, were to prove in his own case, "It must be settled TO-NIGHT OR NEVER."

TELEGRAPHIC NEWS.

Vienna, January 28th: There was an engagement yesterday between the Turkish and Insurgent troops. The latter were defeated on the road leading to Trebenje. The town of Trebenje was ultimately relieved.

Pesth, 28th: Obituary.—The statesman, Mr. Francis Deak.

Cairo, 29th: Mr. Cave, having obtained the information required in respect to the Egyptian finances, will return shortly to England, the English Government wishing to confer with him. Two gentlemen will be sent here by Her Majesty's Government, who will occupy posts in the Egyptian Finance Ministry.

London, 29th: It is officially stated that Lord Lytton will leave England for Calcutta somewhat earlier than at first intended. The exact date of His Lordship's departure has not been named.

St. Petersburg, 30th: The Russian troops stormed and captured Andidshan on the 21st instant.

London, 31st: It is expected that His Royal Highness the Prince of Wales will visit Gibraltar on his return home from India, when Lord Napier of Magdala will assume the duties of Governor.—Colonel Owen Burne, C.S.I., has been appointed Private Secretary to Lord Lytton.

Madrid, 31st: The Royalist troops are successfully advancing and gradually closing round the Carlists.

Paris, 31st: The majority of Senators, returned at the general elections yesterday, were moderate Republicans. Neither M. Buffet nor M. Dufaure were elected; it is, therefore, expected that the former will resign his seat as Minister of the Interior. Wednesday next has been fixed for the election of the Deputies.

Constantinople, 31st: The Envoys of the Northern Powers verbally submitted Count Andrassy's scheme of Reforms to the Porte to-day. They are supported by the other European Powers, and the Porte promises that their communications shall have consideration.

Washington, 31st: A Bill has been introduced into Congress by the Democrats for imposing a duty of three cents per pound on coffee, and of fifteen cents per pound on tea.

London, 1st February: The Queen has been pleased to confer Baronetcies on the undermentioned gentlemen:—John Henry Scourfield, Esq., Member for Pembrokeshire; Colonel R. T. Gilpin, Member for Bedford; John Leslie, Esq., Member for Monaghan; Gilbert Greenall, Esq., Member for Warrington; John Stewart Hardy, Esq., Member for Rye; also on John Walrond, Esq., and Gerald Codrington, Esq.—H. M. Troopship Crocodile has arrived at Portsmouth.—Sir Lewis Pelly and General Sir Henry Norman will probably succeed to the vacancies in the Indian Council.—The Comptoir D'Escompte de Paris has declared a dividend for the half year at the rate of 8 per cent. per annum.

Cairo, 1st: The Egyptian troops have occupied the Province of Hamassin without any opposition. The King of Abyssinia is collecting his forces at Adowa.

London, 3rd: It is announced that Her Royal Highness Princess Beatrice is betrothed to Prince Louis of Battenberg.—His Royal Highness the Duke of Edinburgh will shortly assume a naval command for two years. Obituary.—John Forster, the Historian; General Fullerton.

Constantinople, 3rd: It is believed that the Porte will accept Count Andrassy's scheme of Reforms.

PASSENGERS SAILED.

Per P. and O. Str Deccan, 31st.

FOR SOUTH AFRICA—General and Mrs. Abbott, Mrs. Latham, Lieut. Col. J. Fisher, Mrs. Emma Johnston, Mr. W. Sandwith, Mr. Shroft, Mr. Makana, The Hon. A. and Mrs. Tollemache, Mr. R. McFarlane, Mr. A. W. Roskilly, Mr. Parlow's 2 children, Major Manderson, Surgeon-Major Clarke, Mr. Lowthian, Mr. Whitehead, and Capt. Denbire.

FOR BRINDISI—Brigadier-General Wilson, C.B., Mrs. P. Green and infant, Mr. T. Duff, Mr. A. Escoll, Mr. W. M. Coghlan, Dr. P. J. and Mrs. Hoffmann, and Mr. H. Tolson.

FOR VENICE—Mr. Leonard Courtney, Mr. and Mrs. L. A. Campbell, Colonel Hyde, Major and Mrs. Daubeny, Capt. Clarke and infant, Mr. E. J. Gardiner, Mr. G. C. Levey, Colonel J. H. Champion, and Dr. and Miss Barclay.

FOR MALTA—Mrs. and Miss Schmuck.

FOR SUZ—Mr. Rowatt.

Per Str. Batavia February 1st.

FOR GENOA—Rev. and Mrs. J. D. Brown, Miss Brown, Rev. J. S. Johnson, Miss C. Swain, Rev. and Mrs. W. H. Atkinson and three children, Mrs. Charles Gough, two children, two infants, and European nurse, Rev. and Mrs. F. B. Cherington and infant, Colonel and Mrs. Edwards Thorpe, Mrs. Thomas Knight, Miss Knight and one child, Mr. Carlo Cocco Kleyser.

FOR MARSEILLES—Mr. and Mrs. C. J. Ackland.

FOR NAPLES—Mengyee Thiri Maha Zayathoo, W. T. Myingtha Myosah Min, M. M. M. Thandauzin Meng, Nay Myo Thidi Kyoden Saray, Damgyee Meng, Montha Thiri Kyid Goung Saray Dowgyee Meng, and three attendants of Burmese.

FOR PORT SAID—Mr. William Wright.

FOR SUZ—Rev. Brodhead, Miss Hardie, Miss Waleh, Surgeon H. DeTatham, and Dr. Koenigs.

PASSENGERS ARRIVED.

Per P. O. Str. Nizam, 2:

FROM SOUTHAMPTON.—Mr. A. H. Cooper, Col. Mrs. and 2 Misses, riffs, Mr. Luke, Mrs. Beaumont, Col. Mrs. and 2 Misses Alexander, Mrs. Finlayson, Col. Richard on, Miss Combe, 2 Misses Howard, Mr. Higgins, Mr. Bruce, Lieut. R. Harrington, Mr. K. McKay, Mr. McTier, Surg. W. Tobin, Rev. A. Walker, Mr. J. McDonald, Mr. C. Wheeler.

FROM BRINDISI.—Mr. A. Skinner, Mr. F. Jefferson, Mr. W. Baker, Mrs. Robinson.

FROM VENICE.—Mr. and Mrs. O'Callaghan, Mr. and Mrs. McHinch.

FROM SUZ.—Mr. D. D. Desoylla.

Per. Str. Erl King, 2, from London:

Colonel and Mrs. Palfier and baby, Captain and Mrs. Boardillon, Mrs. Turnbull, Mr. and Mrs. S. Kiddle, Mrs. Vincent, Mr. W. F. Cundell and Mr. R. Anderson.

Domestic Occurrences.

BIRTH.

TRAILL—At Jeypore, Rajpootana, on the 30th ult., the wife of the Rev. John Trill U. P. Mission of twin daughters.

MARRIAGE.

MATHEW-BRAHAM—January 31st, at the Fort Chapel, Francis Mathew, M. Inst. C. E., to Rowena Frances Braham.

DEATHS.

PENNY—January 26th, at Sattara, Charles Herbert, second son of Major Penny, R. E., aged 3 years and 3 months.

SCUDDER—January 27th, at Madras, Henry Martyn, the son of Dr. H. M. Scudder, aged 11 months.

REED—February 1st, at Dhoolia, Conductor Henry Reed, Public Works Department.

"BOMBAY GUARDIAN."

Subscriptions received from January 16th to 31st, 1876.

Rev. L. Bissell D.D. 1876, Rs. 10; Mrs. La Personne, Rs. 1-1; Private G. Venn April 6, 1876, Rs. 2-6-6; J. Dow, Dec. 11, 1875, Rs. 2-6-6; Rev. R. Nowrojee, 1876, Rs. 9-10; Hon. J. K. Bythell, Nov. 24, 1876, Rs. 8; J. L. Johnston, C.S., Rs. 10; T. Lafrenais, May 14, 1876, Rs. 4-13; Rev. Mr. Thomas, Jan. 16, 1877, Rs. 19-4; A. Beer, Jan. 22, 1877, Rs. 9-10; J. Powell, 1875, Rs. 9-10; Rev. W. P. Barker, Postage, Rs. 1; S. Jacob, 1876, Rs. 9-10; Rev. T. S. Barnell, 1876, Rs. 9-10; Miss Sisson, Feb. 13, 1877, Rs. 9-10; Rev. O. Lohr, July 24, 1876, Rs. 9-10; C. Barnes Feb. 5, 1877, Rs. 9-10; Dr. J. Lloyd, April 25, 1876, Rs. 9-10; Dr. C. Joynt, Dec. 15, 1876, Rs. 10-0; J. F. Pennock, ans. 3-6; J. Crisp, April 1, 1876, Rs. 2; Col. Field-C. B. Dec. 31, 1876, Rs. 19-2-8.

Advertisements.

FANCY BAZAAR.

A BAZAAR for the sale of Fancy and Useful Articles, comprising a large selection of goods from England and Venice, will be held in the Town Hall on Tuesday and Wednesday, the 8th and 9th instant, the bazaar will be opened by Brigadier-General Gell on Tuesday, at 12 noon. The proceeds will be devoted to the purchase of ground and the erection of premises for the Baptist Church Day School.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.—The WEEKLY PRAYER MEETING is HELD EVERY FRIDAY EVENING, from 8-30 to 9-30, in the General Assembly's Institution, Kalbadavie. All young men are cordially invited to attend.

A MEETING for PRAYER is HELD EVERY DAY in the Vestry of St. Andrew's Church, from 1-15 to 2 P. M., to which business men and others are invited.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition, Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

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